1;Seligmann & Seligmann E-5 (1907-1908) 1911
AX5 Vedda AX5

The individuals concerned in the polyandrous marriage at Henebedda are Handuna (8), the Vidane Appuhami (4), and Kandi (10)[1]. It will be seen from the genealogy that Handuna and Appuhami are the sons of a brother and sister, both have intercourse with Kandi, though the latter is nominally the wife of Handuna who is the older man. Kandi is an unusually pretty woman and considerably younger than either. We were told that Appuhami at one time lived with Badeni (11), his father's sister's grandchild, but was compelled to give her up on account of the jealousy displayed by Kandi.

We have already pointed out that a man spends much of his time with his father-in-law, i.e. with his wife's people, hunting and wandering with them and having perfectly free access to his father-in-law's hunting ground and fishing pools; at Sitala Wanniya we were told that after a few days spent in a shelter on the territory in the man's community to which the bridegroom carried his bride on first receiving her, the young couple should return to the bride's group. Even at the present day this is the case to a great extent, though among settled communities as at Bandaraduwa there is a tendency for the women to come to the man's community and stay there with him[2].

Pregnancy is diagnosed after two menstrual periods have been missed. The change in the breasts is not noticed. Birth takes place in the cave (unless labour should come on suddenly and occur in the jungle); no screen is put up, and any woman will assist the parturient woman; the cord is cut with an arrow—the common tool used for all cutting purposes—and the afterbirth is thrown away. The umbilicus is treated with cloth and ashes, and the portion of the umbilical cord which drops from the navel is not preserved. We never heard of a case of twins.

During labour the patient leans back with one shoulder or

the Ordinance the name of the elder brother was given as that of the bridegroom, 'but everyone was aware that the girl would regard the other brothers as being equally her husbands.'"

[1] The numbers in parentheses refer to the genealogy on p. 60.

[2] Both *binna* and *diga* marriages occur among the pattini Bahalaya but, according to Mr Bibile, *diga* marriage is the common practice.

1;Seligmann & Seligmann E-5 (1907-1908) 1911
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844 side supported by an angle of the rock, and a woman behind her supports her and presses down upon her shoulders. The woman remains in the cave for three or four days after the birth. At Sitala Wanniya there are no food taboos, but at
843 Henebedda a pregnant woman avoids *madu*, which fruits are
262 said to produce diarrhœa and vomiting, and two kinds of yams which also purge and are believed to induce still-birth. A nursing mother must eat neither the fat of the monitor lizard
853 nor *rilawa* flesh, as these are said to produce purging and would
262 kill the infant. She may, however, eat the meat of the grey ape *wanduru*. The fat of the spotted deer also spoils the milk, and if the mother eats *mora* fruit the child will get worms. The
844 Henebedda Veddas, who are partially cave and hut dwellers, say that if a birth occurs in the cave a screen is made round
[184] the parturient woman. Among all the settled Veddas, as among the rural Sinhalese, a special hut is built in which birth occurs. The afterbirth is commonly buried in the hut among village Veddas, and no Veddas seem to attach any special importance to its disposal.

[843 262] At Uniche a pregnant woman would not eat venison or hare's flesh. The pains and danger of childbirth are so well recognised by the Veddas that a special ceremony is performed by the wilder Veddas, and a prayer offered for the safety of the young mother (cf. p. 251). We were assured at Sitala Wanniya that if this ceremony were omitted the mother and child would die. At Henebedda it was said that if a woman appeared to be dangerously ill in childbed, a Sinhalese *katandirale* (devil dancer)
[165] would be called in. Death during childbirth seemed rare, but a few cases were recorded. Except among those Veddas who
834 have come most under Sinhalese influence connection is not avoided during pregnancy, or for any considerable period after childbirth, nor is chastity enforced before hunting or dancing.

[553] Children are usually named within a month of their birth, the name being decided upon by their parents. At Godatalawa
551 it was said that a child's name would be freely mentioned, but at Sitala Wanniya and Henebedda we were told that, although every child was given a name soon after birth, they were never called or spoken of by their names until they were at least four

1:Seligmann & Seligmann E-5 (1907-1908) 1911
AX3 Vedda AX5

775 the present shaman was called Suwanda, and no dance to his
755 spirit was held till a long time, perhaps as much as a year, after his decease. But when the shaman's mother became ill he was invoked and offerings were made, with the result that the patient got well. In connection with this it was explained that it was not
775 unusual for the *Nae Yaku* to make even their nearest and dearest
753 relatives ill for the sake of the offerings they would then receive.

It was stated that the *Nae Yaku* are not allowed to kill people but only to make them ill, permission to do this and to accept offerings being obtained from Kataragam Deyo, Saman Deyo, and Numeriya Deyo. We could not ascertain with
775 certainty whether the *Nae Yaku* have anything to do with sending luck in hunting, but if they are concerned in this they clearly play quite a subordinate part. When taking honey a little is left at the foot of the tree, this was said to be for the
[762] *Nae Yaku*, who may be called to it by some such expression as "here is honey, be pleased to eat[1]."

[843] A female spirit Elle Yakini is invoked when a woman is pregnant, to protect mother and child; beads which belong to the shaman, who seems to keep them for this purpose, are placed on a piece of cloth and invocations are spoken. After
[844] childbirth a bower apparently resembling the *kolamaduwa* is made, Elle Yakini is invoked and an offering of food made to her. At the time of our visit it was said that a dance would shortly be held to Elle Yakini in thanks for having given a woman, who at first had difficulty in nursing her child, an abundant flow of milk. Elle Yakini will be invoked with an ordinary hunting arrow, and when possessed by her the shaman will gasp out some such formula as this "Now I have made you well, remember me in future." Offerings would not be made to Elle Yakini until her help was again needed.

ELAKOTALIYA.

776 The most important spiritual agencies are the gods and demons who are worshipped at Kalukalaeba. Indigollae Yaka is said to give good luck to hunters, for neither Kande Yaka,

[1] The geographical position of Kalukalaeba allows the Veddas of this group no opportunity of collecting rock honey.

4:Lewis N-5 (ca. 1906-1918) 1919
AX5 Vedda AX5

of the bark of the Ritti (*Antiaris toxicaria*) for males, and a sort of leaf-skirt for the females.

No jewellery was worn by the males or females. Sometimes a necklace made of shells ("Bellan") was worn by the younger females, but such things as rings were unknown to the earlier Veddas.

They had no idea of time beyond the subdivision of the 24 hours into two divisions, viz., that of light and darkness. Other than this there was no computation except a man's knowledge of a certain striking event that happened in his "small time," but how long ago that was could not be stated.

The taking of a woman to wife required mainly the sanction of the girl's father, after which a few exchanges might be made in signification of the consent of parties. After this the man and woman lived together, while before they would not so much as dare speak to one another in public, unless related.

The age of the woman was invariably extremely youthful at the time of her "marriage," and even at the present day, notwithstanding the comparative civilization of the modern Vedda descendants, youthful marriages still prevail.

I found in response to my inquiries in all parts of the Vedda country that I visited, that 12 years was a common age for a girl to be taken to wife at. In one village I was present at an inquiry by a headman into a case where the girl was only 8. In this case the headman expressed the opinion that the marriage was "very bad."

My informant told me that with the Veddas there was no custom for the woman, when about to give birth to a child, to go to a separate house or hut for the purpose, but that this custom had only come in later.

Among the Veddas there was no such thing as prostitution, nor could I learn that there was polyandry.

The bearing age of women would be at about 14, that of puberty being a year earlier.

Women would have children up to about 28, and as might be expected from the condition of youthful cohabitation for one or two years prior to puberty, the proportion of males and females in a family would be pretty nearly equal. On

5: Spittel D-5 (ca. 1920) 1945 AX5 Vedda AX5

291 When Kauwa was young his people wore threshed *riti*° bark suspended
287 from the waist by a *riti* strip. A Vedda belle would sometimes trick
824 herself out in such adornments as a *riti* collar sewn at the back with
nuga† fibre, anklets of red ixora blooms, lotus petals in ear lobes and as
301 garlands round neck and loins, and circlets of strung wild jasmine round the hair knot. Difficult, though it be, to reconcile this picture with the wretched specimens one meets to-day, it must be admitted that Kauwa had no imagination to run loose. An old song tells of Vedda maidens whose heads were adorned with peacock plumes.

● 844 Vedda man and wife usually walk the forest together, and accouche-
ments often occur away from home and female assistance; the man then
84C does duty for midwife by placing the woman with her back to a rock
26Q and two stones to her feet. For nine days after child-birth he feeds her only on *gonala* yams and the flesh of monitors.

°*Antiaris toxicaria.*
†*Ficus altissima*